[Mr. P. S. Muhamed]

നൊ പിൻതുടർച്ചാവകാശക്രമത്തിനൊ ഈ നിയമം ബാധകമാകുകയില്ല. അതായതു ഇന്നു അവർക്കുള്ള സ്വത്തവകാശവും പിൻതുടർച്ചാവകാശവും ഈ നിയമം നടപ്പിൽ വന്നാലും നഷ്ടപ്പെടുന്നതല്ല.

MR. K. G. KUNJUKRISHNA PILLAI: This new amendment is not in order since it affects a negative concession.

PRESIDENT: Mr. P. S. Muhamed, I think you will realise as much as any one else that rightly or wrongly it is quite so. Part 3 of the Bill gives certain provisions for intestate succession. Your amendment gives negative of the intestate succession. I rule it out of order.

MR. PULIYOOR T. P. VELAYUDHAN PILLAI: The amendments made by the other House may be taken up for consideration and passed.

PRESIDENT: You may move them one by one.

(1) In clause 1, in short title of the Bill, the figures '1118' shall be substituted for the figures '1117'.

(2) Clause 32 shall be re-numbered as sub-clause (1) of that clause and before the explanation, the following shall be inserted as sub-clause (2), namely:—

"(2) Notwithstanding anything Contained in Section 28 no person who marries under this Act shall be entitled to perform the functions of a Karanavan or Manager of the Joint family or to reside in the family house",

As a consequential amendment instead of "1118" the figure "1119' may be substituted.

MR. PULIYOOR T. P. VELAYUDHAN PILLAI: I move that the bill be passed.

The motion was seconded and was put and carried.

RESOLUTIONS ON MATTERS OF PUBLIC INTEREST.

RESOLUTIONS RE: BEGGAR PROBLEM.

MR. G. VELU PILLAI: Sir, I move the following resolution:

"This Assembly recommends to Government that immediate steps be taken to solve the beggar problem in the State".

I do not think a long speech is necessary from me to support this very important resolution. The beggar problem is one of the foremost and most difficult problems of the day, not only in this State but in all countries of the world. In some countries laws have been passed making begging criminal. Other countries claim to have solved the beggar problem completely. But I may say that it still survives in some form or other in every country. In Travancore, beggars are on the increase, especially in towns so much so the question of solving the beggar problem becomes more and more difficult.

Beggars include old people who are unable to work, the disabled and their children, able bodied people who are prepared to work but cannot get work and able bodied people who have adopted begging as a profession. It is easy to eliminate the last two classes of people which come to about fifty per cent. of the total population of beggars. Laws may be passed compelling those people to work and providing sufficient work

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[Mr. G. Velu Pillai]

for them. The first two classes deserve the special consideration and sympathy of the Government as well as the public. One great difficulty that might arise in solving the beggar problem is that though work houses may be established for the able bodied beggars and Poor Homes provided for the poor and disabled, these people often do not resort to the work-houses and Poor Homes. They prefer to wander outside and pester the public. It is here that legislation is necessary.

In Lucknow begging is made criminal and we hear that beggars are leaving the town in numbers, though there is a beggar home run there by the Social Service League and approved by the Municipality where the able-bodied are provided with work and the disabled taken care of and fed. Madras and Bombay have tried to solve this problem, but I think they have not been successful to any large extent. In Calcutta I read in the newspapers some time ago that a beggar home is under construction and legislation also is under contemplation. Among the Indian States, Hyderabad is the first to pass any legislation on this subject. There a beggar home is provided for 600 beggars and a non-official committee is appointed to manage it. For the upkeep of this asylum a pie per rupee from their salary is given as voluntary contribution by Government servants. Other contributions are also received from the public.

Coming nearer home it is gratifying to note that a start in the right direction has been made by starting the "Vanchi Poor Fund" whose goal is "the amelioration of the condition of the the destitute and distressed without any distinction of caste or creed." This institution, Sir, is perhaps the noblest, the most philanthropic, the most useful and the most humane institution ever started in this land of charity. And the founders and active workers of this fund will ever be remembered and revered by posterity.

It is the Municipalities that ought to take up this question of solving the beggar problem. If the towns are rid of the beggars, it is easy to control their activities in the rural areas. The Kottayam Municipality has shown the lead in that it has already taken active steps in that direction. The other day, Sir, you referred to the Kottayam Municipality in your speech at the Trivandrum Mayor's party and you said that it is doing splendid work in solving the beggar problem and that Government are going to help the Municipalities by passing the necessary legislative measure. In Quilon also I hear that a move has already been started to construct a poor home and its philanthropic chairman has contributed a sum of Rs. 1,000 towards starting an institution. In Trivandrum the Sitalakshmi Ammal Hall, which is nearing completion, is expected to be the chief centre of feeding for the poor in Trivandrum. It is high time that all the other Municipalities which receive grant from Government actively take up this question and construct poor homes for the beggars.

Two things are necessary in order to solve the beggar problem. One is the question of sheltering and giving food to them; and the other is the adoption of legislative measures by Government. I hope

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Government will do something immediately by appointing a committee or otherwise, to go into the question of effectively dealing with this most malignant manifestation of poverty in this land of charity.

MR. M. R. NARAYANA PILLAI: May I ask whether Fakirs are not allowed to parade the streets of Hyderabad?

MR. G. VELU PILLAI: I do not know.

MR. M. R. NARAYANA PILLAI: May I ask whether mendicancy is not tolerated by the Hindu Religion?

MR. G. VELU PILLAI: Whether it is tolerated or not, we can pass the necessary legislation to prevent the same, if necessary.

PRESIDENT: I think the ground will be cleared if I call upon the Chief Secretary to state what has been done so far. Mr. Chief Secretary.

RAJYASEVAPRAVINA G. PARAMESWARAN PILLAI: Sir, Government are too anxious to support compulsory legislation in regard to vagrancy and beggary. The only obstacle that stands in the way of this step is the absence of homes where compulsory segregation of vagrants and beggars can be enforced. Government are watching with very keen interest the experiment at Kottayam in this direction. Let me, in this connection, express the Government's appreciation of the praiseworthy efforts of that Municipality. Government have at present under consideration a comprehensive scheme for a Beggar Home being opened in Trivandrum. As soon as such a Home is started here, compulsory legislation will be passed for preventing beggary. Government are thankful for the suggestions made by the honourable member.

SADASYATILAKA T. K. VELU PILLAI: Sir, I am in entire support of this very useful resolution. Before making any observation, I wish to thank the Government for the expedition with which they are prepared to take up the question. So far as I have been able to understand from Chief Secretary's speech I find that Government will be prepared to do everything in their power. But in the interpretation of the term, "everything in their power" I wish to say that laws should be devised not merely for congregating beggars who are suffering from infectious and contagious diseases, not merely to collect them under common roof, but there must be a deliberate and effective system of taking some money regularly out of the pockets of everybody who can afford. Without the sinews of war nothing can be done. All of us are inclined to charity. All religions commend charity. But at the same time we do not want to aggregate human suffering. Suffering and poverty are on the increase notwithstanding the benevolent advice given by all religions. Therefore, Sir, the sanction must be not devised, not desired, not hoped, but the sanction should be embodied in a power vested in the Government to take out a certain definite portion of a man's earnings, leaving of course enough for him. So it is not a question, of urban inhabitants and rural inhabitants. There should not be any question of officials and non-officials. All must contribute. In this country unless Government takes upon itself the duty of effectively collecting money the proverb [illegible] has been found to assert itself in all these benevolent institutions. The Government is in a better position. Apart from different views which might be entertained by different people, this has to be done,

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[Sadasyatilaka T. K. Velu Pillai.]

Sir I am very glad that people suffering from infectious and other contagious diseases will not be allowed to roam about. Speaking from personal experience especially for the last one year or so, I have chosen to sit in a front portion of my house, I see every day, without any exaggeration, in absolute truth, hundred to two hundred beggars on ordinary days and beggars without number on Saturdays. I do not know what specific virtue is there in a Saturday. Whatever that may be this has been my experience and although myself and the other members of the family are doing much in the way of distributing doles of corn, there have been instances, when with all my so called large-heart, for which I take some credit, I am obliged to feel miserable and turn that misery into the kinetic way by getting angry. Of course, there may be some servants who say "Go away, go away" and all that. There have been one or two instances in which no sooner does a beggar appear at the front of my house, than I get up and use my strength to call in a stentorian voice—so that even those servants who may be very far may hear and come at once—to send away the beggar for the reason that that beggar was affected with contagious diseases. One woman particularly, I have seen walking about the streets, a very handsome woman in those days, suffering from a loathsome disease and crying out. I have seen her going to every house though whenever I see her coming to my house, I try to send her away as soon as I see her coming.

I am very happy to see that certain methods will be devised to prevent beggary. I have only to say that Government must initiate a law with a strong hand. If, in war time, people may be encouraged to lose their lives in fighting for their country, are we not equally justified in taking something from the pockets of the men and women to end this misery, at least to mitigate this perpetual misery? What is the purpose of my taking a full meal, when I know full well that people around me are starving? I do not want to explain altruistic principles of the glories of charity. Nobody will be asked when he is face to face with eternal moment. 'How many cars did you purchase? Or how much sugar is used for a halwa?' The only question that one can expect to be put to one, is 'How many poor have you fed?,

With regard to the other point, on which attention has been drawn by Mr. G. Velu Pillai, about the Poor Home and the Vanchi Poor Fund, I wish to say just this. I am glad to say that the word is very significant, because 'Vanchi' not only means 'Travancore,' but as one who is interested in history, I may say, also connotes large quantities of things taken in a vanchi or boat, a boat that goes to every back water, creak or lagoon. That name is excellent. One other thing too I wish to mention here and I shall try to be very brief and very sober. But, all the same, when a man feels a thing, why not he say it? I have seen, Sir, hundreds of thousands of photos of one esteemed gentleman whom I have known for many years. But in one issue of Travancore Information I have seen the grandest picture of his, that

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picture of his, in which he is depicted as laying the foundation stone of a memorial in his mother's name, in order to serve the humble, suffering Dáridra Narayanans of this country. That picture is one which I shall never forget. I do not want to say anything more. I wish, Sir, apart from all other questions, apart from all considerations of Governmental Policy, drastic policy or soft policy, I want the whole thing to be taken up immediately and solved in a manner which will show the world that this shall state in the southern most corner of India has solved this problem.

MR M. RAMIAH PILLAI: I beg to support the resolution. The beggar problem is one of the most pressing problems that we have got to tackle. Though we have progressed in many other ways, we are very much backward in the problem of organised beggar-relief. The presence of beggars on the roads, at our gates and almost in all the bus-stands, I can say, is a blot on the capital and the country which is known as Dharma Rajya. At any rate, it belies the boast of progress and culture.

Sir, Our Gracious Maharaja has led the way by founding the Trivandrum Poor Home. If I understand correctly, for want of public enthusiasm and support it is not working very satisfactorily as it ought to be. The Trivandrum Corporation is indebted to our Dewan President for his very kind advice given in one of the meetings held recently, that he will give all aid to the Corporation if it is prepared to solve this question successfully. And he also subscribed a liberal contribution of two thousand rupees to start with. As a member of the Trivandrum Corporation I wish to express that we have already started this noble work according to your kind advice and we have collected a substantial amount and we earnestly hope that with your kind help, very soon the question of organising beggar-relief will be done successfully. With these words I support the resolution.

MR N. NARAYANA KURUP : സർ, ഞാൻ ഈ പ്രമേയത്തോട് പൂർണ്ണമായി യോജിക്കുന്നു. യാചകപ്രശ്നപരിഹാരം ഏതു കാലത്തും ഒഴിച്ചു കൂടാൻ പാടില്ലാത്ത ഒരു മഹൽകാര്യമാണെന്നാണ് എന്റെ അഭിപ്രായം. ഇന്ന് നമ്മുടെ രാജ്യത്തുള്ള യാചകരുടെ എണ്ണം നോക്കുമ്പോൾ അതു ആണ്ടുതോറും വർദ്ധിച്ചു വരുന്നതല്ലാതെ അതിന് യാതൊരു കുറവും കാണുന്നില്ല. ഇവരെല്ലാം തന്നെ തിരുവിതാംകൂറുകാർ മാത്രമാണെന്ന് പറയാൻ ഞാൻ മടിക്കുന്നു. ധർമ്മരാജ്യമെന്ന പേരും പെരുമയും സമ്പാദിച്ച ഈ നാട്ടിന്റെ ധാർമ്മികമനസ്ഥിതികൊണ്ടും നമ്മുടെ രാജ്യത്തു് ഏതു സാധുക്കൾ വന്നാലും ഞങ്ങൾ അവരെ ഉപേക്ഷിക്കയില്ലാ എന്നുള്ള വിശ്വാസംകൊണ്ടും ആണ് അനേകായിരം ആളുകൾ വെളിയിൽനിന്നും വരുന്നതു്. ഇങ്ങനെ ദിനംതോറും വർദ്ധിച്ചു കൊണ്ടിരിക്കുന്ന യാചകപ്രശ്നം കഴിയുന്നതും വേഗത്തിൽ പരിഹരിക്കപ്പെടേണ്ടതാണ്. എന്നാൽ ഇവരെല്ലാംതന്നെ യാചകരാണെന്ന് പറയാൻ ഞാൻ മടിക്കുന്നു. ഇന്ന് ആഹാരസാധനങ്ങൾ കിട്ടുന്നതിനുള്ള

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[Mr. N. Narayana Kurup.]

വിഷമംകൊണ്ട് കയ്യിലുള്ള ധനംകൊണ്ടു വാങ്ങാവുന്ന സാധനങ്ങൾ പോരാതെ വരുന്നതുനിമിത്തം വീടുകളിൽചെന്ന് കക്ഷി പൂരണാർത്ഥം യാചിക്കുന്ന ഒരു സംഘം ആളുകളുമുണ്ട്. വല്ലതും കൊടുക്കാൻ സന്മനസ്സുള്ള പൌരന്മാക്കും. ആഹാരസാധനങ്ങളുടെ ദൌർല്ലഭ്യംകൊണ്ട്, യാചകരെ സഹായിക്കാൻ നിവൃത്തിയില്ലാതിരിക്കുന്നു. വിശേഷിച്ചും, വ്യക്തിപരമായ ധർമ്മംകൊണ്ടുമാത്രം വർദ്ധിച്ചുവരുന്ന യാചകപ്രശ്നം പരിഹരിക്കാൻ സാദ്ധ്യമാകയില്ല. ഇങ്ങിനെ പലതരത്തിലും യാചകർ വർദ്ധിച്ചുവരുന്ന ഒരു അവസ്ഥയിൽ അതിനെ പരിഹരിക്കുന്നതിനു ആവശ്യമായ നിയമം ഉണ്ടാക്കേണ്ടതു് ഏറ്റവും പ്രധാനമായ ഒരു കൃത്യമാണെന്നാണ് എന്റെ അഭിപ്രായം. ദിവാൻജി അവർകളും ഒരു പ്രസംഗത്തിൽ ഈ യാചകപ്രശ്നത്തെ സംബന്ധിച്ചു പ്രസ്താവിച്ച ഭാഗം ഞാൻ ഇവിടെ ഉദ്ധരിച്ചു കൊള്ളട്ടെ. "ഒരു രാജ്യത്തെ വ്യാപകമായ ദാരിദ്ര്യത്തിന്റെ പരിപൂർണ്ണപ്രദർശനമാണു യാചകക്കാഴ്ച. അതു വർദ്ധിക്കുമ്പോൾ വ്യക്തിപരമായ ധർമ്മമൊ, വ്യക്തികളുടെ ധാർമ്മികപ്രവർത്തനമോ കൊണ്ട് യാതൊരു പരിഹാരവും ഉണ്ടാകയില്ല. പൌരാണികമതങ്ങൾ ഘോഷിക്കുന്ന വ്യക്തിധർമ്മവും ഭ്രാതൃതയും ഒരു വമ്പിച്ച യാചകപരിതഃസ്ഥിതിയെ നേരിടാൻ പര്യാപ്തമാകയില്ല. സംഘടിതമായ ധർമ്മസ്ഥാപനങ്ങളാൽ മാത്രം സാധിക്കാവുന്ന യാചകദുരിതപരിഹാരവും നിവാരണവും വ്യക്തികളുടെ ധാർമ്മികതത്പരതകൊണ്ടുമാത്രം പരിഹരിക്കപ്പെടുമെന്നു പറയുന്നതു് അബദ്ധമാണ്. അതിനാൽ സംഘടിതശ്രമത്തെ അവഗണിക്കാൻ പാടില്ല. അവഗണിക്കുന്നപക്ഷം ഇപ്പോഴത്തെ നിസ്സാരമായിത്തീർന്നിരിക്കുന്ന ജീവിതം കുറെക്കൂടി വഷളാകുന്നതായിരിക്കും."

ഈ സംഘടിതശ്രമങ്ങളെ മുന്നിട്ടുചേർത്തു അതിൽ ഒരു കേന്ദ്രം സൃഷ്ടിച്ചു ആ കേന്ദ്രത്തിൽനിന്നു സാധുസഹായം തിരുവിതാംകൂറിലെ എല്ലാ താലൂക്കുകളിലും വ്യാപിക്കുന്ന ഒരു വ്യവസ്ഥ ഉണ്ടാക്കുകയും ആ വ്യവസ്ഥ നിയമപ്രകാരം സാധുകരിക്കയും ചെയ്യുന്നതു ഒരു മഹൽക്കാര്യമാണെന്നാണ് എന്റെ വിനീതമായ അഭിപ്രായം. സർ, തിരുവിതാംകൂറിന്റെ പല പ്രധാന പട്ടണങ്ങളിലും ഇതിനെ പരിഹരിക്കുന്നതിനു വേണ്ടി പല സ്ഥാപനങ്ങളും തുടങ്ങിയിട്ടുണ്ട്. ഇതിന്റെയെല്ലാം കേന്ദ്രമായി വഞ്ചി പൂവർ ഫണ്ടിനെ പരിപോഷിപ്പിച്ചു് ഓരോ താലൂക്കുകളിലും അതിന്റെ ശാഖകൾ രൂപീകരിച്ചു് പ്രവർത്തിക്കുന്നപക്ഷം അതു ഒരു സംഘടിതസ്ഥാപനമായിരിക്കും. വഞ്ചി പൂവർ ഫണ്ട് എന്നുള്ളതിനു എന്റെ വ്യാഖ്യാനം, സാധുക്കളെ സഹായിക്കാനുള്ള പൂവ

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ധനവഞ്ചി, അല്ലെങ്കിൽ ബണ്ഡാരം എന്നാണ്. ഇന്നത്തെ സ്ഥിതി നോക്കുകയാണെങ്കിൽ ഈ ഫണ്ടിലേക്കു മലയിൽനിന്നും വെള്ളം ഒഴുകി വരുന്നതുപോലെ പണം ഒഴുകി വന്നുകൊണ്ടിരിക്കുന്നു. ഇതു്, ഈ സ്ഥാപനം തുടങ്ങിയ അളിന്റെ ഈ കാര്യത്തിലുള്ള മഹാമനസ്കതയെ വ്യക്തമാക്കുന്നു എന്നു പറയാൻ ഞാൻ മടിക്കുന്നില്ല. സർ, അലപ്പുഴ കഴിഞ്ഞ തിരുനാൾ ദിവസത്തിൽ തുടങ്ങിയ കഞ്ഞിവീഴ്ത്തു മേടമാസംവരെ തുടർന്നുനിന്നു. ശരാശരി ഒരു ദിവസം ചെലവുണ്ടായിരുന്നതു് വർദ്ധിച്ചു വളരെ കൂടിയിട്ടുണ്ടു. അതു വകവയ്ക്കാതെ ഇപ്പോഴും അതു വീണ്ടും ആരംഭിച്ചു നടത്തിവരുന്നു. ശരാശരി ൩൦൦ പേക്കു ദിവസവും ഉച്ചയൂണുതന്നെ ആഹാരം കൊടുക്കുന്നു. പത്രപ്രാപരസ്യപ്പെടുത്തി അറിയിക്കുന്നില്ലെങ്കിലും അലപ്പുഴയിലെ ധനവാന്മാരും ആദ്യഹൃദയരും ചേർന്നു് ഈ ആഹാരവിതരണം നടത്തിവരുന്നു. ഇതുപോലെ ഇന്നു തിരുവിതാംകൂറിൽ മറിടത്തും നടത്തുന്നില്ലെന്നാണെന്റെ വിശ്വാസം. കോട്ടയത്തും ഇപ്പോൾ ഒന്നു തുടങ്ങിയതായി അറിയാം. അതിനുള്ള പ്രോത്സാഹനംതന്നെ തിരുനാളിന്റെ പത്തു ദിവസം മുൻപു മുതൽ എല്ലാ സ്ഥലത്തും കഞ്ഞിവീഴ്ത്തു നടത്തണമെന്ന ഉദ്ദേശത്തോടുകൂടി ഗവണ്മെന്റിൽനിന്നും ചെയ്ത സംഭാവന മാത്രമാണു് ഇങ്ങനെ കൊടുക്കാൻ ജനങ്ങളെ പ്രേരിപ്പിച്ചതു്. ഈ മഹത്തായ ഒരു കാര്യം ഇങ്ങിനെ തുടർന്നുകൊണ്ടുപോകത്തക്ക ഒരു വ്യവസ്ഥ ഉണ്ടാക്കണമെന്നാണു് എന്റെ വിനീതമായ അഭിപ്രായം. അലപ്പുഴ കാളറ ആരംഭിച്ചപ്പോൾ ആദ്യമായി മുന്നൂദിവസംകൊണ്ടു ൩൦൦ സാധുക്കളെ കുത്തിവയ്ക്കാൻ സാധിച്ചു. കുത്തിവയ്ക്കുന്നതിലുള്ള വിശ്വാസംകൊണ്ടോ കുത്തിവച്ചാൽ കാളറ വരുകയില്ല എന്നുള്ള ബോധംകൊണ്ടോ അല്ലാ, അവർ ഇതിനു വഴിപ്പെട്ടതു്. കുത്തിവച്ചാലെ കഞ്ഞികൊടുക്കൂ എന്നു അവരോടു പറഞ്ഞതുകൊണ്ടാണു് അവർ സന്തോഷത്തോടുകൂടി കുത്തിവയ്ക്കാൻ സമ്മതിച്ചതു്. രണ്ടു വയസ്സുള്ള കുട്ടി മുതൽ ൬൦ വയസ്സുള്ള കിഴവൻ കിഴവിവരെ ഇതിൽ ഉൾപ്പെട്ടു. ഇങ്ങിനെയുള്ള സ്ഥാപനങ്ങൾ ഉണ്ടാക്കിയാൽ സാംക്രമിക രോഗങ്ങൾ പിടിപെടുന്ന അവസരത്തിൽ സാധുക്കളെ ഒന്നിച്ചുകൂട്ടുന്നതിനും സാംക്രമികരോഗങ്ങൾ അവരുടെയിടയിൽ പടർന്നു പിടിക്കാതെയും അവരിൽനിന്നും പകരാതെയും വേണ്ട നിവാരണമാർഗ്ഗങ്ങൾ ഉടനടി ചെയ്യുന്നതിനും എളുപ്പം സാധിക്കുന്നതാണു്. സർ, എന്റെ അഭിപ്രായത്തിൽ അടിയന്തിരമായി തിരുവിതാംകൂറിലുള്ള എല്ലാ സ്കൂൾകുട്ടികളുടേയും ഒരു സെൻസസ്സ് എടുക്കണം. അതു കഴിഞ്ഞു് തിരുവിതാംകൂറിനു വെളിയിൽ നിന്നു

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[Mr. N. Narayana Kurup]

വന്ന യാചകന്മാരെയെല്ലാം നാടുകടത്തണം. യാതൊരു വേലക്കും പോകാൻ നിവൃത്തിയില്ലാത്തവരെ പ്രത്യേകം തിരിച്ച് അവരെ സംരക്ഷിക്കുന്നതിന് ഒന്നോ രണ്ടോ സ്ഥാപനങ്ങൾ ഉണ്ടാക്കി അവരെ സംരക്ഷിക്കണം. വേല ചെയ്യാൻ സ്വാധീനമുള്ളവരും വേലയില്ലാതെ വിഷമിക്കുന്നവരുമായ സാധുക്കൾക്ക് പ്രത്യേകം കെട്ടിടങ്ങൾ ഉണ്ടാക്കി അവരെകൊണ്ട് കടിൽവ്യവസായം മുതലായവ ചെയ്യിപ്പിച്ച് അതിൽ നിന്നുമുള്ള ആദായം എടുത്ത് അവരെ സംരക്ഷിക്കണം. ഈ ആദായംകൊണ്ട് അവരെ സംരക്ഷിക്കുന്നതിനു നിലയിൽ കടിൽവ്യവസായത്തെ വിപുലപ്പെടുത്തണം. രോഗബാധിതരായവരെ പ്രത്യേകകെട്ടിടങ്ങളിൽ മാറി താമസിപ്പിക്കണം. ഇതിനുള്ള വിലവിവേയ്ക്ക് ഒരു പ്രത്യേക യാചകകരം ചുമത്തുന്നതുപോലും ജനങ്ങൾ സസന്തോഷം കൊടുക്കുന്നതായിരിക്കും.

MR. N. NARAYANA KURUP: ഇതെല്ലാം ചെയ്തശേഷം യാചകവൃത്തിയെ ശിക്ഷാർഹമാക്കണം. പ്രത്യേക കരം ഏർപ്പെടുത്തുന്നതും യാചകപ്രശ്നപരിഹാരത്തിനു ഒരു ഉത്തമമാർഗ്ഗമാണ്. കരം ചുമത്തുന്നതിൽ തിരുവിതാംകൂറിലെ ഏതൊരു വ്യക്തിയും ആക്ഷേപം പുറപ്പെടുവിക്കുമെന്നു ഞാൻ വിചാരിക്കുന്നില്ല. ആലപ്പുഴപട്ടണത്തിൽ തന്നെ കഞ്ഞിവീഴ്ത്തു തുടങ്ങിയതിനുശേഷം മുമ്പുണ്ടായിരുന്നതിൽ 50 ശതമാനം യാചകർപോലും വീടുകളിൽ വന്നിട്ടില്ലെന്ന് ഞാൻ സധൈര്യം പറയുന്നു. അതുകൊണ്ട് ഇതുപോലെ അവർക്ക് ആഹാരം കൊടുക്കുന്നതിനും മറ്റുമായി പ്രവർത്തനം ശരിയായ ഒരു നിയമത്തിനു അധീനമാക്കുകയും ചെയ്യുന്നപക്ഷം യാചകർ വീടുകളിൽ വരികയൊ, നമ്മെ ഉപദ്രവിക്കുകയൊ ചെയ്യുകയില്ലെന്നാണ് എന്റെ അഭിപ്രായം. അതുമായി, മുനിസിപ്പൽ പട്ടണങ്ങളിൽ യാചകരുടെ സെൻസസ് എടുക്കുകയും അവർക്ക് മുൻപറഞ്ഞ രീതിയിൽ സൗകര്യംചെയ്തുകൊടുക്കയും ചെയ്യണം. അതിനുശേഷം, യാചകവൃത്തി ശിക്ഷാർഹമാക്കണം. പിഴുവുകയുള്ള ഒരു കരം ചുമത്താൻ നിർദ്ദേശിക്കണം. ഇങ്ങനെ ഒരു പരീക്ഷണം നടത്തി ഫലപ്രദമെന്നു കാണുന്നപക്ഷം ആരീതിയിൽ ഗ്രാമപ്രദേശങ്ങളിലും പ്രവർത്തനം തുടങ്ങണം. അതുകൊണ്ട് കഴിയുന്നതും വേഗം യാചകപ്രശ്നത്തിന് ഒരു നിയമം ഉണ്ടാക്കി, വഞ്ചി പൂവർഷത്തിനു പല ശാഖകളും നടപ്പിൽ വരുത്തി ഈ പ്രശ്നത്തിനു ഒരു പരിഹാരം ഉണ്ടാക്കണമെന്നു ഞാൻ അപേക്ഷിക്കുന്നു.

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MR. D. C. JOSEPH: Sir, I rise to support the motion with trebled up strength—our motto "Charity is our household Divinity", piloting Vanchi's poor Fund by the Dewan and the Chief Secretary's assurances. I am extremely happy to support such a resolution, 'Charity is our Household Divinity' is our motto. The Vanchi Poor Fund has been started with a very noble object. Its only mission is to ease the misery of beggars and by and by that is being carried on in several parts of Travancore. The Chief Secretary's benevolent promise made from time to time to consider the beggar problem and alleviate their sufferings, will go to help the good intention of Government.

Sir, the beggar problem in Travancore has assumed an enormous magnitude from one end of the State to the other and it really deserves the generous support of Government in the general safety of the public. Of course, it has to be conceded that Government are doing substantial things to relieve the growing menace in this State. It is natural for any one to think that in a State like ours which is rapidly growing in population the existence of beggars will be a source of danger to the welfare of the State. It is very necessary therefore that these people who are capable of spreading infection to the people at large are brought under proper control. Such a business has first to be tackled by the Municipalities. They are autonomous bodies who enjoy self-Government in a substantial measure. They are in a position to do things independently of Government. In the circumstances, they are the proper persons who have leisure at their disposal to commence work in such a direction. Government can only extend their quota of help to such a measure. To that extent, the work of Government will be lessened.

In Travancore the problem of beggars demands immediate attention as it not only strengthens poverty but develop unemployment among the lazy and the poor taking their abode in every nook and corner. All sorts of beggars and other undesirables are roaming about the town in large numbers give an unpleasant sight. Such people to be found in a capital city like this is certainly a serious question. That problem deserves the immediate attention of Government though a tremendous task. Government have already taken the initiative on such a vexed problem. This is due to the dictum "Charity is our household Divinity". We are really indebted to the Dewan-President for the greatness shown in the institution of the Vanchi Poor Fund and its very successful working. It has been started under very noble auspices and it is now under the hands of a noble management so far as its direction is concerned. I am sure that is really doing good work and its scope is being enlarged very quickly. Its initiation will be sufficiently rewarded. Under these circumstances, I strongly support the resolution.

MR. P. KUNJUKRISHNAN: Sir, I rise to support the resolution. The problem of poor beggars must receive the attention of the House as well as the Government in an increasing measure in future. It is no doubt true that for some time past institutions like the Vanchi

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[Mr. P. Kunjukrishnan.]

Poor Fund and the Poor Home are great institutions engaged in the relief of the poor. They have taken a concrete shape. That problem has indeed become acute because of the present economic condition, and changes due to that. There are two kinds of beggars, the able bodied and the weak and the infirm. It is the able bodied that we find in larger numbers than the weak. When we ask the able-bodied why they are going about begging they say that it is their profession by caste. My submission is that this is never to be tolerated. As far as my information goes, many of these able bodied beggars come to our State taking advantage of the charitable disposition of the people. Now, Sir, legislation has to be enacted in the direction of controlling the beggar problem. In the neighbouring State of Mysore, I may submit, that a census has been taken, statistics collected about the beggars and according to that calculation, their number is about 50,000. They are the weak and infirm of the whole of Mysore and the Government of Mysore have asked the able bodied men to go and work for their food. The weak and infirm beggars suffering from contagious diseases are given help and protection in the form of clothes, food etc. in poor houses. Now, something like that has to be done in this State also. In rural areas also there is the trouble of beggars. In urban parts, the beggar problem has become a veritable nuisance. The beggars suffering from contagious diseases roam about freely not only in streets and in the vicinity of shops and market places but in every house also. The whole problem has to be viewed from a humanitarian stand point. I may submit that the steps taken in the form of Vanchi Poor Fund and poor homes, are looked up to with great delight and appreciation by the people of the State. My submission is that these steps may be strengthened by necessary legislation and if need be people will be very glad to pay if additional taxation is also resorted to for this purpose.

PRESIDENT: I think the matter has been discussed sufficiently but I believe that the difficulties of the problem have not been fully appreciated. There are three indispensable steps necessary before legislation of a compulsory character can be contemplated. The first step is a census (a) of able-bodied beggars, (b) of vagrants who use begging as a caste or hereditary occupation or profession and (c) of diseased, especially infectious, beggars. We have to deal with each of these problems differently. But whatever may be the ultimate treatment of that problem, it is necessary that on a particular day we should know who are the beggars in the State and to take steps from that moment to prevent the influx of more beggars. That is extraordinarily important, the reason being that if an organised system of beggar relief is started in one locality or in one State, while such beggar-relief is not extended in the neighbouring locality or the neighbouring State or neighbouring district, there will be a tremendous influx of people from that district or locality into this State. That is the first step to be taken.

Secondly, after having taken that census, you will have very rigorously to examine the case of persons who say that, by their hereditary profession or their religion, begging is the means by which they live

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Some of us have definite views on that point because, most of the sacred Scriptures whether of Hindus, Christians or Muslims have made clear the limits and the conditions of mendicancy as a religious pursuit or profession. If the dictates of our religion and of our philosophy are properly applied, probably it will be found that more than a hundred people would come within that category within the State. This must be dealt with separately in some manner and the rest compulsorily driven to work for their livelihood. Therefore, the able-bodied beggar, the person who pretends that by his caste or his hereditary avocation, he must beg, must be compelled to work for a living. Therefore a beggar-home is only one small part of the programme. An infirmary, a properly conducted place, an industrial establishment or a series of establishments where these persons can work and can be fed is equally important. Beggars who may be properly so-called and really catered to are only those who either by age or youth or infirmity or suffering from some kind of disease are not enabled to pay their way. It is after making provision for all those beggars in the chief centres of population in the State, that compulsory legislation can be resorted to, because, it would be unfair not to give any provision for the helpless beggar but nevertheless to drive him out of the streets, who knows where, without the prospect of even that sporadic personal charity which is now such a characteristic feature of the countryside and even in the towns. Therefore, taking a matter of fact, businesslike view of the matter, we have first to create 1, 2, 3, 4, or 5 beggar-homes in the State which will accommodate those who are infirm or diseased; and for that purpose, let us calculate that there are about 10,000 of them. Until and unless you have housed and made provision for the feeding of these 10,000 people, there is no question of compulsory legislation. I feel as strongly as, if not more strongly than, most people here that this problem of beggars is one which is a source of personal and national humiliation for two reasons. A beggar as such is not condemned in our Scriptures. Each one of us, the community to which I belong, has to earn his food by begging during the period of his student ship from the age of 18 to 24. The tradition is that a Brahmin should, with vessel in his hand, go and get voluntary meals from the philanthropically inclined people and live on it. But on the other hand what is happening is that there has been a new clash between what may be called other forms of begging, other aspects of begging and this There has been a terrible confusion and today begging has assumed a disgusting form. To me, as an Indian, the spectacle at every railway station in India is a source of profound national humiliation. Able-bodied boys are taught or encouraged by their parents to go and beg loudly and openly so that they may get something from the richer travellers on the railway. Wherever the train stops, from Delhi, down to Trivandrum, I must say that a certain number of children come begging, and they have such a mental outlook, psychological background, which is the very negation of what studentship stands for. In order to deal with this problem from that point of view, certain legislative steps are necessary. I am glad, and I am immensely relieved, to

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[President.]

hear so many honourable members say that they will be willing even to subject themselves to taxation for this purpose. But honestly speaking the difficulty is not about money. I can assure honourable members that the problem can be tackled with the surplus reserve at present available with the Government and the Municipalities. But what is needed is the personnel. Why did the Work Houses, why did the Beggar Homes in England essentially fail? It is because it got into the hands of mechanically minded, despotic, cruel men who used them as a means of persecution or what may be called small tyranny. What is needed is men fired with a a missionary zeal who will look after the beggars and see that they stay in the beggar-homes, I am speaking with some experience of similar institutions. It is easy enough to gather young girls into a home of refuge. But it is very very difficult to make them live there unless the people in charge of the institution are suffused with human sympathy. I have known of cases of these refugees going away from the houses soon after they are brought there. They say it is better to lead a life of shame than to be shown all sorts of slights. So likewise, the difficulty, as I have known, in the conduct of beggar homes is not the difficulty of financing those beggar-homes, but it is the difficulty of running those homes. If the beggar feels that there is someone to look after and care for her and not leave her as an unwanted being, then she will stick to the home. That calls for propaganda, that calls for missionary zeal, that calls for personal initiative. If that be forthcoming, Government will be only too glad to play their part in paying large sums for the purpose of starting these homes. But let not these homes be started out of momentary emotion or made dependent upon the activity of a single man or a group of men. This must be a people's move and must be started and actuated by the impulse of the people. If that were done, for instance, if in the Trivandrum town a beggar home is started on the dimensions and with the objectives which the capital of the State needs, then we have taken the first step. We may influence the Municipality so to work its Municipal laws that no person is allowed to beg in the town, because as soon as a beggar is found, the proper authorities will take him to the beggar house by force. It is one thing to take a beggar by force to the beggar house and another thing to keep him there. Supposing he is taken there by force, the next day he will run away to Quilon or some other place and it is very difficult to prevent that. Some of these beggars are amongst the well-to-do members of the population. They find that it is easier to make a considerable amount of money by begging and they use agencies for that purpose. Elsewhere I have mentioned that I know personally an organisation existing in Bombay for crippling young children. Hands and legs of children are crippled even when they are two and three years old and there is a regular market, just as the share market, for crippled boys. There are middle aged men using them for the purpose of making a handsome income. Such things take place both in Delhi and Bombay and it is a well known work in those centres as that

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could be a great and lucrative profession. Starting of beggar homes is not a simple matter of legislation. Sending some people to jail and feeding them there is easy. But a lot of constant sympathy and constant care is necessary to keep the people who are really deserving in the places where they are designed to live and keep them contented. That requires much more than legislation. The moment the main centres of life like Trivandrum start such homes and a census is taken we know what our demands are. Government will be glad to pay for the beggar homes such proportion of the requirements as may be necessary for running the institution. After such homes are established legislation will be apposite or appropriate.

MR. G. VELU PILLAI: I do not press the motion.

The motion, by leave, was withdrawn.

RESOLUTION REGARDING THE PROHIBITION OF THE EXPORT OF STARCHY FOOD.

MR. N. NARAYANA KURUP: May I know whether the export of the starch of tapioca is prohibited?

RAJYASEVAPRAVINA G. PARAMESWARAN PILLAI: The House will be aware of the orders issued by the Government from time to time with regard to the prohibition of the export of tapioca in any form. Practically it was tapioca starch that was being exported on a very large scale. The only exception that has been made is with regard to the export of dried chips of tapioca for the use of the Cochin State and that too only to a very small extent.

PRESIDENT: That was mainly for the reason that the Cochin State said that they were entirely relying upon us for this stuff.

RAJYASEVAPRAVINA G. PARAMESWARAN PILLAI: They asked us to supply a reasonable quantity of tapioca because they do not grow tapioca in large quantities. They are also equally badly in need of foodgrains as we are. At their request the Travancore Government has made arrangements for a limited quantity of tapioca chips being made available to them. I may state for the information of the House that when once the export of tapioca starch was stopped, there were attempts made for the export of arrowroot flour. Tapioca starch was exported under the guise of arrowroot flour. It was, therefore, considered necessary that even the export of arrowroot flour should be prohibited. When both arrowroot and tapioca starch were prevented from being exported, then came the conversion of banana into flour and Government had to issue instructions to the Excise authorities to keep a vigilant watch in regard to the export of that also. It may be improper or rather inappropriate that Government should prohibit the export of flour of all these materials and so at present the prohibition extends only in the case of tapioca and arrowroot. With regard to others Government have issued instructions to the Excise authorities to keep a vigilant watch.

MR. M. R. NARAYANA PILLAI: Has the Government any objection to the conversion of tapioca and other food stuffs to flour?

RAJYASEVAPRAVINA G. PARAMESWARAN PILLAI: Yes; it has been prohibited. The manufacture of tapioca starch within the State is prohibited.

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SADASYATILAKA T. K. VELU PILLAI: Have the people of Cochin started the cultivation of tapioca?

RAJYASEVAPRAVINA G. PARAMESWARAN PILLAI: Yes, to some extent. They have not been successful to a very large extent.

MR. N. NARAYANA KURUP: May I know whether it is not possible to completely prohibit the export?

PRESIDENT: There was complete prohibition of export of tapioca in every form. When that prohibition was introduced it was pointed out by the sister State of Cochin that for a certain number of years, they were relying upon Travancore imported tapioca and that a sudden stoppage of it would be very deleterious to them. Considering the fact that whatever might have happened in the distant past, Travancore and Cochin have been working hand in hand and utmost comradeship especially with regard to food problem, we were prepared to give such relief as possible consistent with our necessity. Therefore we had to find out how much tapioca was being imported into Cochin for the last few years and we fixed a quota of tapioca chips which would be exported to Cochin. Apart from that, the export of tapioca as such is entirely prohibited.

MR. N. NARAYANA KURUP: May I know whether it is not possible to fix the price of tapioca?

RAJYASEVAPRAVINA G. PARAMESWARAN PILLAI: It has been fixed.

MR. N. NARAYANA KURUP: But it is not put into practice. We are paying 4½ and 5 chs. per pound.

RAJYASEVAPRAVINA G. PARAMESWARAN PILLAI: The sale of tapioca, both raw and chips, is carried on on such an extensive scale by a large number of petty merchants throughout the State that it happens that the prices fixed are not strictly enforced and the controlling authorities also find it rather difficult to efficiently control the price. But every care is bestowed to see that the controlled prices are adhered to.

MR. KOTTALIL P. ABRAHAM: May I know whether any licence is given for transporting tapioca to Cochin and whether such licence is given to Travancoreans or not?

RAJYASEVAPRAVINA G. PARAMESWARAN PILLAI: They are given to merchants in Travancore who are permitted by the Cochin Government to transport it from here.

RESOLUTION RE: MOVING VETERINARY HOSPITAL.

MR. N. NARAYANA KURUP: I move the following resolution:—

"This Assembly recommends that a moving Veterinary Hospital in boats be established for aid of cattles in water logged areas in the State".

സർ, ഈ പ്രമേയം ഞാൻ അവതരിപ്പിക്കുന്നത് പ്രധാനമായി അമ്പലപ്പുഴ, ചേർത്തല, കോട്ടയം, ചങ്ങനാശ്ശേരി, തിരുവല്ലാ, മാവേലിക്കര, കാർത്തികപ്പള്ളി എന്നീ ഏഴു താലൂക്കുകളിൽ ഉൾപ്പെട്ട കുട്ടനാട് എന്ന പേരിനാലറിയപ്പെടുന്ന സ്ഥലത്തെ ആവശ്യത്തെപ്രതി പ്രതിപാദിക്കുവാനാണ്. കൃഷിഡിപ്പാർട്ടുമെൻറിനോടുകൂടി കന്നുകാലി പരിപാലനം, വൈദ്യസഹായം ചെയ്യുന്നതിനുള്ള ഡിപ്പാർട്ട്

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